

Benefit of the Day

A Collection of Beneficial Writings for Each Day of the Month



issue 2 | may - june 2007 | jumaad al-awwal 1428

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله

أما بعد

السلام عليكم ورحمة الله وبركاته

Allāh, Mighty and Exalted, says to those who take heed:

“By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.”

[Al-‘Asr : 1-3]

In his Tafsīr, Ibn Kathīr mentions, “(By al-Asr) That is, the ages during which the deeds – both good and bad – of the sons of Ādam, `alayhis-salām, take place. Allāh swears by [time], that man is in Khusr, which means in loss and destruction.

(Except those who believe and do righteous good deeds) So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.
(And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.
(And recommend one another to patience) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.”

And ‘Abdullāh bin al-Mubārak recorded in az-Zuhd [p. 51] that al-Hassan al-Basrī said, "I saw those people [the salaf] and how they were more careful about their time than about their Dirhams and Dinārs [i.e. their money]."

So we Muslims live in an age where our time is discarded thoughtlessly, when time is, in fact, the currency with which we buy safety and bliss in the Hereafter. We, the sisters of Dār at-Tibyān, in the effort to benefit from our time, increase our good deeds, and recommend one another to the Truth and to patience, present our brothers and sisters in Islām with the second issue of the ‘Benefit of the Day’ Magazine consisting of short, beneficial lessons and reminders – one for each day in the month - which we hope will add to your knowledge, help you use some of your free time beneficially, and assist you in your accumulation of good deeds.

We ask Allāh to accept this effort from us, to bless it, and to allow us to continue in what is pleasing to Him, Āmīn.

و صلى الله على نبيينا محمد و على آله و صحبه و سلم

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The World

and all it contains...



friday | may 18 2007 | 1 jumaad al-awwal 1428

How much is it really worth.....

Amongst the dreams of the early Muslims is one related by Yasir ibn Nu'ama who said,

A girl died in the al-Jafir plague.

Her father met her in a dream after her death
and asked her to tell him about the Next World.
She replied:

"My Father, this is a big subject you have raised.

We know but cannot act. You can act, but do not know.

By Allah! One or two acts of glorification and one or two rak'ats of the prayer in my book of my actions...

*..are preferable to me than
the world and all it contains"*

[Ibn Al Qayyim's Kitaab Ar-Rooh]

Narrated Anas RA

the Prophet SAW said

Allah will say to the person of the Hell Fire who will receive the least punishment,

"If you had everything on the earth,

would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?"

He will say "Yes",

then Allah will say

*"While you were in the backbone of Adam, I asked you much
less than this, (i.e. not to worship others besides Me), but
you insisted on worshipping other besides me"*

[Sahih al-Bukhari Vol.4, no.551]

The Virtues of Encouraging Jihad

From 'The Book of Jihad' by Ibn Nuhaas



Allah says:

“O Prophet, urge the believers to battle. If there are among you twenty steadfast, they will overcome two hundred. And if there are among you one hundred steadfast, they will overcome a thousand of those who have disbelieved because they are people who do not understand” (Al-Anfal 8:65)

We will end this chapter with the famous story of Umm Ibrahim. This story was mentioned by scholars like Abu Jaafar al Luban. He narrates:

It is mentioned that one of the righteous women in Basra was Umm Ibrahim al Hashimeeyah. The enemy attacked one of the Muslim towns so people were encouraged to join jihad. Abdul Wahid bin Zayd al Basri delivered a speech encouraging jihad and among the audience was Umm Ibrahim. Among the things Abdul Wahid talked about was al Hoor (the women of Paradise). Umm Ibrahim stood up and said to Abdul Wahid: *“You know my son Ibrahim and you know that the nobility of al Basra wish to have him marry one of their daughters and I have not agreed to one of them yet. But I like this girl you described and I would be happy to marry her to my son. Can you please describe her again?”*

Abdul Wahid then narrated a poem in the description of the Hoor. Umm Ibrahim said: *“I want my son to marry this girl and I would pay you 10,000 dinars as her dowry and you take him with you in this army. He might die as a Shaheed and intercede for me on the Day of Judgment.”* Abdul Wahid said: *“If you do so, that is great success for you and your son.”* She then called her son from the audience. He stood up and said: *“Yes my mother!”* She said: *“Are you pleased to marry this girl with the condition of giving your soul to Allah?”* He said: *“Yes! I am very pleased!”* She said: *“O Allah you are my witness that I have married my son to this girl from Paradise with the condition he spends his soul in your sake”* Then she went and brought back with her 10,000 dinars and gave it to Abdul Wahid and said: *“This is her dowry. Take it and use it to provide for the mujahideen”* She then purchased for her son a good horse and shearmed him. When the army started its march Ibrahim came out with the reciters of Quran surrounding him and reciting:

“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.”

When Umm Ibrahim was greeting her son she told him: ***“Be careful and don’t allow any shortcomings from yourself to be seen by Allah”*** She then embraced him and kissed him and said: ***“May Allah never bring us together except on the Day of Judgment!”***

Abdul Wahid said: *“When we reached the enemy’s territory and people were called to fight. Ibrahim was in the front and he killed many of the enemy but then they overwhelmed him and killed him. On our way back I told my soldiers not to tell Umm Ibrahim that her son was killed until I tell her. When we entered al Basra she met me and said: “Did Allah accept my gift so I can celebrate or was it rejected so I should cry?” I said: “Allah did accept your gift and your son died as a Shaheed” She then prostrated to thank Allah and said: “Thank you Allah for accepting my gift” The following day she came to me in the mosque and said: “Rejoice!” I said: “What good news do you have?” She said: “I saw my son Ibrahim last night in a dream. He was in a beautiful garden dressed in green clothes, sitting on a throne made of pearl and he had a crown on his head. He told me: “Rejoice my mother! I got married to my bride!”*

The Conditions of La Ilaha Illa Allah

لَا إِلَهَ إِلَّا اللَّهُ



sunday | 20 may 2007 | 3 jumaada al-awwal 1428

The fourth condition: Truthfulness & Sincerity

Another one of the conditions of the Shahādah is that of truthfulness and sincerity when saying it. Truthfulness is the opposite of lying and hypocrisy.

It is reported in Bukharī that the Messenger (saw) said: **The one who says the Shahādah truthfully in his heart, Allāh has forbidden hellfire for him.**

If we take the opposite meaning of this Hadīth (Mafhūm al-Mukhālafa) we understand that he will not enter Jannah and hellfire is open for him to enter if he does not do so truthfully. We find that the Messenger (saw) has explained in number of different Hadīth in explaining the Shahādah, in each text the Messenger (saw) has specified different conditions for the Shahādah. It is a great a mistake to take one text in isolation without taking into consideration all the other texts.

In another Hadīth in which the Messenger (saw) spoke about this condition in Bukharī: **...Good news and gives good news to those who are not present, whoever witnesses that there is none worthy of worship except Allāh (swt) truthfully will enter Jannah.**

Similarly if we understand this Hadīth in the same way before (Mafhūm al-Mukhālafa) the other meaning we can take from it is that the one who says the Shahādah but does not do so truthfully and has hypocrisy regarding it will not enter Jannah. As well Allāh (swt) says:

...So whoever hopes for the Meeting with his Lord, let him work righteousness (Amallan Sālihan) and associate none as a partner in the worship of his Lord. [EMQ al-Kahf :110]

When Allāh (swt) says he should do good deeds, the meaning of this is that the deeds are done in accordance to the Sunnah of the Messenger (saw) not according to his own mind. Shirk mentioned here, is doing actions for other than Allāh (swt).

In previous lessons we spoke about how any action of worship has two conditions; the first being that it is based on the Shariah texts and the second condition is that one does it for the sake of Allāh (swt) alone and not for any other reason. If any of the two conditions are missing then the action one performs will be rejected in its entirety.

Allāh (swt) says **'...that He may test you which of you is best in deed.** [EMQ al-Mulk:2]

Ahlul-ilm in the Tafsīr of this ayah state that this means **the one who does the most truthful and sincere deed.**

And Allāh (swt) says **'...And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth,'** [EMQ al-Bayinah:5]

Allāh (swt) has ordered you to worship him in sincerity and truth. Every servant of Allāh (swt) should always be checking himself that he is only doing actions for the sake of him (swt) and not for anyone else.

The Salaf used to find the hardest thing to keep check of was their Nīyah (intention) and to make sure that it was for the sake of Allāh (swt) only. Sometimes someone can be doing good deeds for one or two hours for Allāh (swt)'s sake then later on, forget who he is doing the deed for. That is why we must always be checking. Just by making sincere intentions in a day will result in you attaining thousands of rewards. Every reward you get is dependent on your Nīyah as the Hadīth states '...Every action is by intention' the one who corrects his Nīyah and always keeping track of it will receive much reward. There could be two people sleeping in their beds, one of them will get reward and the other one will get no reward. This is because, one of them sleeps for sake of Allāh (swt) out of tiredness for working in His sake and so that he may wake up fresh so he can work for Allāh's (swt) sake again. Whereas the other one sleeps after sin and wakes up for sin. It is important for us all to correct our intentions so Allāh (swt) will give us Blessings and Barakah in our actions, our knowledge and everything we do.

If you have no truthfulness to the Shahādah then you have hypocrisy and we know that the hypocrites are of the lowest level of hellfire.

monday | 21 may 2007 | 4 jumaada al-awwal 1428



*"Whoever brings rumors to
you is surely also spreading
rumors about you"*

[Hasan Al-Basri]

The Character of the Believer

tuesday | 22 may 2007 | 5 jumaad al-awwal 1428

Imam al-Ghazaali rahimahullah said: "A certain one of them (i.e. a certain righteous person), had gathered together the marks of 'goodliness of character'. And he said that a person be:

- ❖ Abundantly modest, shy
- ❖ Rarely bothering (others)
- ❖ Abundantly righteous
- ❖ Truthful of tongue
- ❖ Rarely speaking
- ❖ Abundant in works (spiritual works)
- ❖ Rarely slipping (sinning)
- ❖ Seldom curious (nosy)
- ❖ Righteous
- ❖ Keeping one's ties
- ❖ Patient, steadfast
- ❖ Thankful
- ❖ Content, pleased
- ❖ Forbearing, clement
- ❖ Gentle, kind
- ❖ Continent, self-respecting, modest
- ❖ Tender
- ❖ Not cursing
- ❖ Not insulting
- ❖ Not carrying tales
- ❖ Not backbiting
- ❖ Not hasty
- ❖ Not hating (others)
- ❖ Not miserly
- ❖ Not envious
- ❖ Cheerful, easy-going
- ❖ Loving for the sake of Allah
- ❖ Detesting for the sake of Allah
- ❖ Accepting for the sake of Allah

So all of this is good character."



Death

A brief outline of the stages of trial and punishment that are accompanied by it

wednesday | 23 may 2007 | 6 jamaad al-awwal 1428

1) Al Mawt (Death)

Aisha reported that Nabi (saw) said, “Laa ilaaha illaa Allah (there is no object worthy of worship but Allah). Truly there is agony in death.” (Bukhaari, Ahmad).

A painful death could be either a punishment or a means of purification for a believer. Ibn Masoo'd reported that Nabi (saw) said, “A believer commits a sin. Hardship is experienced at the time of death as a kaffaarah (recompense, covering)...” (Tabaraani, Abu Nua'ym, As Suyooti in 'Noorus Sudoor fi Sharhil Quboor').

2) Al Malikil Mawt (The Angel(s) of Death)

Allah (swt) says, “...When death approaches any of you, Our angels take his soul and they never fail in their duty.” (al Ana'm 6:61). The hatred of the shari'ah (Islamic legal system) and the love of that which contradicts the shari'ah (Islamic legal system) is a part of kufr (disbelief) and such people will taste the consequences of this immediately from the angels of death, “Then how will it be when the angels will take their souls at death smiting their faces and their backs? That is because they followed that which angered Allah and hated that which pleased Him. So He made their deeds fruitless.” (Muhammad 47:27-28).

3) Al Musaa'alatul Qabr (The Questioning in the Grave)

It is reported that Nabi (saw) would say during burials, “Ask Allah to forgive your brother and give him strength for he is being questioned right now.” (Abu Dawood, Tirmidhi).

Abu Hurayrah reported that Nabi (saw) said, “When the deceased is buried two black and blue coloured angels will come to him, one is called Munkar and the other is called Nakir. They will ask ‘What did you used to say about this man (and they will be shown Prophet Muhommad)?’ He will say that he used to say ‘He is the slave and messenger of Allah. I bear witness that there is none worthy of worship but Allah and I bear witness that Muhammad is his slave and messenger.’ They will say ‘We knew that you would say this...’” (Tirmidhi).

Ibn Abbas reported that Nabi (saw) said, “If anyone could escape from the pressing of the grave, it would be Sa'd bin Mua'dh but even he was pressed by the grave before he was released.” (Tirmidhi).

Abdullah ibn Umar reported that Nabi (saw) mentioned the tormentor of the grave and Umar asked ‘Will our mental faculties be restored to us O Messenger of Allah?’ Nabi (saw) said, “Yes, just as they are now.” (Munziri in ‘at Tarheeb wat Targheeb’).

Zayd ibn Thaabit reported that Nabi (saw) said, “The ummah (Muslim nation) will be tried in its graves. If it were not for the fear that you would not bury your dead, I would pray to Allah to make you hear what I hear.” (Muslim, Ahmad similar from Ibn Abi Shaybah).

Taste the Sweetness of Imaan

thursday | 24 may 2007 | 7 jumaad al-awwal 1428

Narrated by Anas bin Malik (r.a.)

The Prophet said: "Whoever possesses the following three qualities will taste the sweetness of Eemaan:

1. The one to whom Allah and His Messenger become dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire."

(Sahih Al-Bukhari & Muslim)

Brothers and Sisters, in order for us to taste the sweetness of Eemaan we have to fulfil a fundamental duty, and that is to love one another for the sake of Allah (swt). The deliciousness of Eemaan will only come through obedience to Allah (Swt) and His Messenger (saw) in all matters, especially loving one another for the sake of Allah (Swt). The importance of fulfilling this command is vital for our success in this life and the Hereafter, Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said : "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other? Promote greeting amongst yourselves (by saying As-salamu `alaikum to one another)". [Muslim].

In the above hadith, the Prophet (saw) not only emphasised the importance of loving one another for Allah (swt)'s sake but also gave us guidance on how we can achieve this goal.

And we can see this encouragement on numerous occasions for example,

Al-Bara' ibn Azib narrated that the Prophet (peace be upon him) said: "Two Muslims will not meet and shake hands without having their sins forgiven them before they separate." (Ahmad, Ibn Majah & Tirmidhi)

In AbuDawud's version, he (saw) said, "When two Muslims meet, shake hands, praise Allah and ask Him for forgiveness they will be forgiven."

Brothers and Sisters, we have been encouraged to love another, and to spread this love amongst our brothers as narrated by Al-Miqdam ibn Ma'dikarib that the Prophet (Saw) said:

"When a man loves his brother, he should tell him that he loves him".

(Sunan of Abu-Dawood)

Narrated by Anas ibn Malik that 'A man was with the Prophet (peace be upon him) and a man passed by him and said: 'O Messenger of Allah! I love this man'. The Prophet of Allah (peace be upon him) then asked: 'Have you informed him?' He replied: 'No'. He (saw) said: 'Inform him'. He then went to him and said: 'I love you for Allah's sake'. He replied: 'May He for Whose sake you love me love you!' (Sunan of Abu-Dawood)

The Prophet (Saw) also said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are:

- (1) A just ruler;
- (2) A young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood),
- (3) A man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque);
- (4) Two persons who love each other only for Allah's sake and they meet and part in Allah's cause only;
- (5) A man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah;
- (6) A person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
- (7) A person who remembers Allah in seclusion and his eyes get flooded with tears."

Brothers and sisters we will be in need of the shade of Allah (Swt), and this shade will be provided to those who love each other for the sake of Allah (Swt), and meet and part only in Allah (Swt)'s cause! However it is Shaitan's plan to make us forget and break this love and forget this shade of Allah (Swt).

Let us remember this status of true brotherhood can only be achieved with the help of Allah (Swt):

"And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love so that by His grace you became brethren; and you were on the brink of the pit of fire and He saved you from it. Thus does Allah make his signs clear to you: that you may be guided" (3:103)

The above Ayah is in reference to the Awz and Khazraj, two tribes from Medina who were enemies, however Allah (swt) joined their hearts together, and by His (swt's) bounty they became true brothers- brothers for the sake of Allah (Swt)!

Finally, we make dua to Allah (swt) to provide us with this bounty of true Islamic brotherhood, based on love for Allah (swt) and His Messenger (saw). And only Allah (swt) can provide such a great bounty.

"And (moreover) He has put affection between their hearts: not if you had spent all that is in the earth could you have produced that affection but Allah has done it: for He is Exalted in Might & Wise". (8:63)

friday | 25 may 2007 | 8 jumaad al-awwal 1428

Mom, Please Don't Let Them Take Me
I'm scared, I'm very scared..
Mom please don't take me there, please mom..
I want to be in your arms..
I want to feel your love and care, please mom!
Don't let them take me mom..
I don't want to be left alone in that place..
I fear the dark..
I fear small places..
Mom, I haven't been a good child..
You know that I'm no angel.. I have made mistakes..
So please mom don't let them take me there..
I am not ready..
I will be a good girl mom..
I promise!
I promise mommy..
— — —

No matter how much you beg your mom to hold you tightly in her arms and not take you there, a day will come where she will be compelled to leave you.. She will be forced to leave you in a dark, eerie and uncomfortable place..

A place where no one would want to be in,,
A place where no friends, family or money would help..
A place where only your own good deeds will be your savior..
No one but your good deeds...

I know that there is no escape from this fact, no matter how hard I try..

At times, when I would be in my room and the lights would go out, I would either cover myself with my blankets and close my eyes tightly, or run as fast as I can to open my door and be with my family members because it scares me to be all alone in the dark. And now I ask myself, how will we bare it when we will be in the grave all alone. Have we all thought of it?

Are we ready for that place?

Why am I asking you?

Because we continuously keep on hearing about unexpected deaths.. And who knows, we could be next..

Repentance

saturday | 26 may 2007 | 9 jumaad al-awwal 1428

“And all of you beg Allaah to forgive you all, O believers, that you may be successful”

[al-Noor 24:31]

Making mistakes and falling short are undoubtedly part of human nature and no one will be free of shortcomings in his obedience to Allaah, or free of mistakes or forgetfulness or sins.

All of us fall short, commit sins, and make mistakes. Sometimes we turn to Allaah and sometimes we turn away from Him. Sometimes we remember that Allaah is watching and sometimes we become negligent.

None of us is free of sin, and we will inevitably make mistakes. We are not infallible. Hence the Prophet ﷺ said: “By the One in Whose hand is my soul, if you did not commit sin Allaah would do away with you and bring people who would commit sin then pray for forgiveness.” [Muslim]

And he ﷺ said: “Every son of Adam sins, and the best of those who sin are those who repent.” [al-Tirmidhi, classed as hasan by al-Albaani]

By His mercy towards weak man, Allaah has opened the gate of repentance to him, and has commanded him to turn to Him, every time sin overwhelms him. Were it not for that, man would suffer a great deal of hardship and would not have the drive to draw closer to his Lord; he would lose all hope of His forgiveness and pardon. Repentance is something that is necessary as a result of man’s shortcomings and human failings.

Allaah has enjoined repentance on all kinds of people in this ummah: those who are foremost in good deeds, those who follow a middle course, and those who wrong their own selves by doing haraam things

The Messenger of Allaah ﷺ said: “O people, repent to Allaah and seek His forgiveness, for I repent one hundred times a day.” [Muslim]

And this is the Prophet ﷺ, the Messenger of Allah and the best of mankind, the chosen one, the one who Allah revealed the His Book to, through the Angel Jibrail alayhi assalam. So if the Prophet ﷺ repented one hundred times everyday, what about us?

May Allah forgive us and make us among the sincere repenters. Ameen Yaa Rab Al A'alameen



Yaa Amatullah!

[by: 'Aatif 'Abdul Ahad Mohibullah]

sunday | 27 may 2007 | 10 jumaad al-awwal 1428

I'm surprised over the Hellfire – how did the one who escaped from it sleep?

I'm surprised over the Paradise – how did the one who longed after it sleep?

By Allah!

If You neither long for Paradise
Nor fear the Hellfire
You will be lost
And painful will Your torment be
Eternal will Your grief be and Your tears will find no end;
You will be among the wretched ones, the punished.
So if You claim that you're one of them
Who seeks protections from the Hellfire
And who long for Paradise
Then struggle after what You long for
And don't be misled by this world



Simultaneously as the seconds goes
Without waiting for You
And death takes a step closer
For each second

**So who are you?
In front of Allah?**

Struggle to become one of the people of the Quran
Those who constantly read the Quran
And which tongues love the words of Allah
That it tastes the same words as the Prophet Muhammad (sallallahu 'aleyhi wa sallam) tongue tasted.

Ya Amatullah

Oh You who claim to have love for Allah
How much time did you spend on Him today?
How many extra du3aa have you put in your sudjuud?
How many pages have you turned over in the Book of Allah?
How many times have your tongue been moist by the
remembrance of Allah?
How many hours of Your day have been of benefit for You?
Or has this day been like every other day?
A day which will witness against You on the Day of Judgement.
Are You sitting and reading this letter today
With more knowledge than what You had yesterday?
Indeed, one of the characteristics of a Muslim
Is that You increase the good in Yourself each day
And not stay in the same stage as yesterday
Because indeed a brook who is still
Its water gets dirty
As a brook who is constantly on the move
Its water is kept clean
And You are like that
One in motion
Or one
Who is too lazy to move in the service of Allah



The Reward

monday | 28 may 2007 | 11 jumaad al-awwal 1428

of the Muhajiroon

Allah tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allah. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were `Uthman bin `Affan and his wife Ruqayyah, the daughter of the Messenger of Allah , Ja`far bin Abi Talib, the cousin of the Messenger , and Abu Salamah bin `Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allah be pleased with them. Allah promised them a great reward in this world and the next. Allah said:

[لَنُيَوِّنَّهُمْ فِي الدُّنْيَا حَسَنَةً]

(We will certainly give them good residence in this world,) Ibn `Abbas, Ash-Sha`bi and Qatadah said: (this means) "Al-Madinah."

It was also said that it meant "good provision". This was the opinion of Mujahid. There is no contradiction between these two opinions, for they left their homes and wealth, but Allah compensated them with something better in this world. Whoever gives up something for the sake of Allah, Allah compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them became a leader of the pious. Allah tells us that His reward for the Muhajirin in the Hereafter is greater than that which He gave them in this world, as He says:

[الْآخِرَةُ أَكْبَرُ وَلَا جُرْ]

(but indeed the reward of the Hereafter will be greater) meaning, greater than that which We have given you in this world.

[لَوْ كَانُوا يَعْلَمُونَ]

(if they but knew!) means, if those who stayed behind and did not migrate with them only knew what Allah prepared for those who obeyed Him and followed His Messenger . Then Allah describes them as:

[يَتَوَكَّلُونَ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ]

(those who remained patient, and put their trust in their Lord.) (16:42), meaning, they bore their people's persecution with patience, putting their trust in Allah Who made their end good in this world and the Hereafter.

لُتُبَيِّنَ لِلنَّاسِ - بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ رَجَالًا تُنْجِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا وَهًا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا لُنُبَيِّنَ النَّاسَ تَعْلَمُونَ - مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

(43. And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.) (44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.)

The Conditions of La Ilaha Illa Allah

لَا إِلَهَ إِلَّا اللَّهُ



tuesday | 29 may 2007 | 12 jumaad al-awwal 1428

The Fifth Condition: *Removing Doubt and Arriving at Certainty*

Removing the doubt and arriving at certainty, you carry out in the meaning of Tawhīd and whatever the Tawhīd asks you to act upon and do. Any doubt you have in the Dīn of Islām or any of its aspects will take you outside the fold of Islām. As Allāh (swt) said in the Qurān:

To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us." "...Their Messengers said: "What! Can there be a doubt about Allāh, the Creator of the heavens and the earth?" [EMQ Ibrāhīm:9-10]

They had doubt at what the Messengers came to them with and the Da'wah of the Messengers is 'Lā-Ilaha- Ilallāh' and when they had doubts with what the Messengers called them towards this means that they had doubt in the Shahādah 'Lā-Ilaha-Ilallāh'.

And Allāh (swt) says:

And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): Lā-ilaha-illa-Ana [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)." [EMQ al-Anbiyā:25]

And Allāh (swt) says:

"Indeed, We sent Nuh (Noah) to his people and he said: "O my people! Worship Allāh! You have no other Ilah (God) but Him. (Lā-ilaha-ilallāh: none has the right to be worshipped but Allāh)". [EMQ al-Arāf:59]

Consequently we say that any person who has any doubt in whatever Allāh (swt) revealed in the Qurān or the Tawhīd as we mentioned and does not follow it and does not believe in it he cannot be called Muslim.

It is narrated in Sahīh Muslim that the Messenger (saw) said: 'Whoever bears witness that there is no Ilah except Allāh and that I am the messenger of Allāh, anyone who does this and meets Allāh (swt) with these two things and has no doubt in them, except that he will enter Jannah.'

In another narration in Sahīh Muslim the Messenger of Allāh (saw) said: 'Whoever bears witness that there is no Ilah except Allāh with full certainty in his heart, give glad tidings that he is in Jannah.'

Again looking at the opposite meaning of these texts (Mafhūm al-Mukhālafa), the person who says the Shahādah but is not certain about it and has doubt in it will not enter Jannah. What do we mean when we say you must have certainty in Tawhīd? We mean we must have definite knowledge and belief which negates any sort of doubt even its lowest forms regarding His Rubūbiyah, Ulūhiyah, and His Names and Attributes and He is single in each one of these things with no contenders and association in any of these matters. And Allāh swt alone is the only one worthy of worship.

Advice from a Mujahid

"I advise my muslim brothers to...

Fear Allaah and do not be supporters for the tawagheet against their mujahideen brothers who refused to accept disgrace in their deen, and not to forsake their brothers, but to help them with what they can and not to be tight in their duaa for victory and firmness.

And I say to the scholars...

Fear Allah in yourselves and your Ummah, say the truth and do not fear the blame of the blamers and don't be a help for those tawagheet or a speaker for them and repeat what they say.

For Allah says: **"And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!"** [3:187]

And I ask you by Allah, are those who defend the muslims, their countries and sacred places khawarij -killing the people of islam, and worshipping idols? Or are the khawarij those who support the crusaders and open bases for them where their airplanes fly off and kill the muslims in iraq and other muslim countries?

And those who defend the disbelieving rafawidh in al madeenah and other places and send the people of tawheed who try to forbid the evil to prisons, so is he a wali amr for the muslims?

And I say to my mujahideen brothers and those on the run everywhere...

Be patient for Allaah says: **"How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."** [146-147:3]

And beware of those who forsake, or accept the disgrace in your deen, by Allah it is counted days and we will stand in front of Allah and He will judge between us and those tawagheet and their helpers, and He is the best judge!

And I say to my father and every father of a mujahid...

Fear Allah and be patient, and don't be deceived by the threats of the tawagheet. By Allah they do not respect the ties either of kinship or of covenant of a believer. And the blessed one is he who gets martyrdom in the cause of Allaah, and we let you know that we pray to Allah to **"Forgive my parents bestow on them thy Mercy even as they cherished me in childhood."**

And I will not give my self up to those tawagheet, because in that is forsaking the mujahideen and it is not permissible or to accept the rule of the kafir, especially in these times, and Allah knows best."

Easy Actions



Equal in Reward to Hajj

thursday | 31 may 2007 | 14 jumaad al-awwal 1428

Muslim reported that the Prophet, sallallahu `alayhi wa sallam said,
"...Hasn't Allah made for you Salat Al-`Ishaa' in congregation equal to
Hajj, and the Fajr prayer in congregation equal to `Umrah."

"Whoever walks to an obligatory prayer in congregation, it is like Hajj,
and whoever walks to a voluntary prayer, it is like a voluntary `Umrah."
(Saheeh Al Jaami`, 6432)

"Whoever prays Fajr in congregation, then sits remembering Allah until
the Sun rises, then prays two units of prayer, he will receive the reward
of Hajj, and `Umrah - complete, complete, complete." (Saheeh Al Jaami`,
6222)

It is authentically reported that people said, "O Messenger of Allah! The
rich took the reward of akhirah, they do Hajj and we do not; they
engage in jihaad, and we do not. So the Prophet, sallallahu `alayhi wa
sallam, said, "Shall I not guide you to something that, if you stick to it,
you will come with what is better than what one of them will come
with: that you say Allahu Akbar 34 times, and Subhan Allah 33 times,
and Alhamdulillah 33 times, at the end of every prayer."

"When one prays for one's brother, the angel says: 'Amin, and for you
the same.'" (Saheeh Al Jaami`, 2143) So pray for your brother pilgrim that
Allah accepts his Hajj and gives him its reward.



friday | 1 june 2007 | 15 jumaad al-awwal 1428

Death is that harsh reality which is faced by every human who lives. It is the one thing which we will all experience - be we men, women, Muslims, Christians, Blacks, Whites or any other type of person on this earth. It is something which does not discriminate. It is that long journeys end by which the righteous will benefit from, and the unrighteous will suffer from. It is the return to the One who has created this phenomenon so that He, may judge us all for what we have done, as He says in His book:

"It is He who has created life and death, so that He may test which of you is best in deed" (Surah Al- Mulk 67:2).

However, death is no longer remembered amongst mankind, unless a relative or a loved one passes away. And even then, tears are shed for a brief time before we forget again about this reality. How many people has this state of forgetfulness caught unaware? Some of us believe that we will die according to the life expectancy of our nation, which the statisticians give us. We believe that it is something which will only hit us when we are old and frail. We see it as something far off in the horizon, which will not touch us for a long time to come. But whilst we enjoy the pleasures and comforts of life, death comes ever nearer to the soul. It creeps up on us like a shadow in the night, when we least expect it. Every breath we take, every move we make it comes closer:

"Indeed they see it as distant, but We see it as near" (Surah Al-Ma'arij 70:6-7).

It is something which is truly in the hands of Allah.

Between belief and disbelief

Every day the world witnesses thousands of deaths. In countries like Saudi Arabia, death is a common phenomenon, and daily funeral prayers are prayed in the mosques. Likewise, here in the Western world, deaths have been occurring very frequently. What needs to be realised however, is that the death of the believer and the death of the disbeliever are not the same. You hear so many people say 'he died so peacefully' regarding disbelievers. But what really begs to be asked is, 'how do you know this?'. Were the people who make these ignorant statements present when the soul of a person was being removed at the point of death? No of course not. Such statements clearly show how astray mankind has become. In the Qur'an Allah describes the situation of the people who die upon disbelief.

"And if you could see when the Angels take away the souls of those who disbelieve (at death), they smite their faces and their backs (saying); 'Taste the punishment of the blazing fire. This is because of that which your hands had forwarded. And indeed Allah is not unjust to His slaves'" (Surah Al-Anfal 8:50-51).

However despite this clear indication as to what happens to the disbelievers, we find that some Muslims believe otherwise. Over the past one and a half years, the West has witnessed many of its famous people dying suddenly.

Gianni Versace, Mother Teresa and Princess Diana have been some of the most famous people to have passed away recently. All of these people were clearly Non-Muslims and they all died upon this. Gianni Versace was a well-known homosexual, who probably never even believed in a God. Such was the evil of his actions, that Allah ended his days at the hands of another psychotic homosexual. Mother Teresa had been hailed as a modern day saint by Christians, Muslims and many others. Whilst it was true that she helped many orphans in Calcutta, India, it is also true that she died in a state of worshipping other than Allah i.e. Jesus and his mother Mary, a hideous crime indeed. As for Diana, princess of Wales, then she has received the most amount of praise from the ignorant and modernist Muslims. Simply because she had been fornicating with a Muslim, Muslims started to insist that she had died as a Muslim!

Others even went to the extreme of saying publicly on TV, that she was destined for Paradise!! The reality however, is that she, along with the above, died as a non-Muslim. There was nothing concrete to say that Diana had accepted Islam. It is for this reason that we as Muslims should refrain from praising those who clearly died upon other than Islam; for when a person dies upon other than Islam, then we should have a fear of dying in this state, and ask Allah that this does not happen to us.

The distinction between the death of the believer and the disbeliever, is made clear when the Prophet (saws) said: *"...when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time, nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah loves the meeting with him. But when the time of death of a disbeliever approaches, he receives the evil news of Allah's torment and His requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah hates the meeting with him "*.

In the Qur'an Allah describes the statement of the disbeliever at the moment of death, He says:

"Until death comes to one of them he says 'My Lord, send me back so that I may do good in that which I have left behind'. No! It is but a word that he speaks and behind him is a barrier until the Day when they will be resurrected" (Surah Al-Mu'minoon 23:99-100).

This barrier which is referred to here is the trial of the grave which people will go through before the actual day of resurrection. For the disbeliever and the sinful Muslim, such a trial will be very heavy. For the righteous Muslim, it will not be so heavy. The Prophet (saws) said: *"When the deceased is put in the grave, two Black Angels having Blue eyes come to him. One of them is called Al-Munkeer and the other An-Nakeer..."*. These two Angels will conduct the trial of the grave and will not hesitate in carrying out the commands of Allah. This year, another famous Western personality, Frank Sinatra, has also met his death. Sinatra had been known in Hollywood as 'Old Blue eyes'. Without doubt, 'Old Blue eyes' Sinatra who died as a disbeliever, is now facing Blue eyed Munkeer and Nakeer. A spine chilling thought.

The realities of death have to be established firmly in our hearts and in our minds. It is a reality which may dawn upon us at any time. We may leave this world while we are eating our meal. Maybe we may leave this world when we are in the middle of our prayer. Maybe we may never wake up from the sleep which we will go to tonight. So let us hear the advice of the Final Messenger to mankind, Muhammed (saws) when he said: *"If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening"*. The world is limited and has an end; and this end will come. We are limited and will die; and this death will definitely come...

The righteous will die and the wicked will die...
The warriors who fight Jihad will die and those who sit at home will die...
Those who busy themselves with correct belief will die and
those who treat the people as their slaves will die...
The brave who reject injustice will die, and the cowards
who seek to cling onto this life at any price will die..
The people of great concern and lofty goals will die,
and the wretched people who live only for cheap enjoyment will die...

"Every soul shall taste death"
(Surah Al-Imran 3:185)

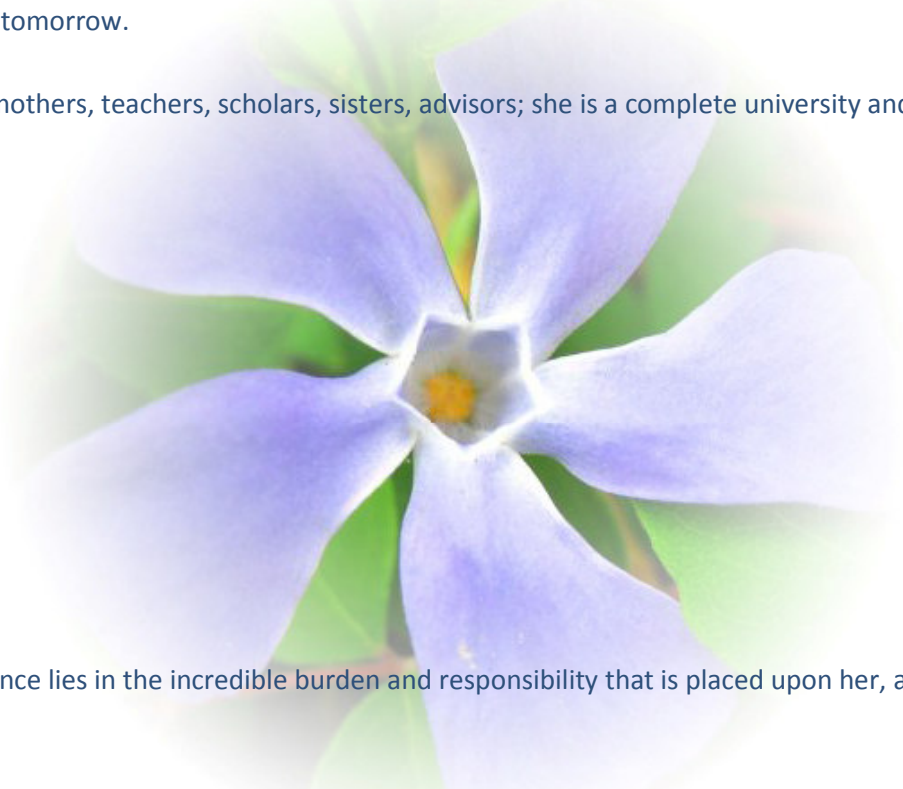
Woman of Islam?



The role of women in Islam is just as great as man, and in certain circumstances her responsibility is far greater than man. Her status is not as painted by western media, a slave chained to the sink and deprived of mind and feelings rather her status is dignified and elevated.

Amongst Muslims it is known that a good and evil society is an effect of women contribution. If the women are good and pious and follow the Quran and Sunnah then society will reflect her greatness and if she is immoral and wicked and abandons the Quran and Sunnah society will be a reflect of her evil. This is because it is the women that shape society, as she is the first teacher for the people of tomorrow.

The women in Islam are mothers, teachers, scholars, sisters, advisors; she is a complete university and develops her nation.



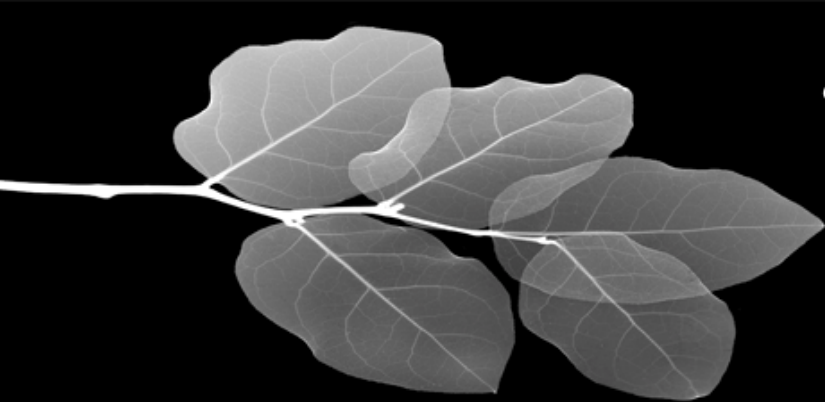
The secret of her importance lies in the incredible burden and responsibility that is placed upon her, and the difficulties that she has to shoulder.

In the divine religion of Islam women are responsible for teaching all children till the age of puberty, she educates her students in fiqh (religious rulings), religion, Quran, ethics, morals, manners etc. hence the women are role models and must demonstrate a practical example on how a person should think, behave, talk.

Sadly many women of the 21st century look towards the women of Hollywood and Bollywood for inspiration, because of which she no longer wants to look like a Muslim, talk like a Muslim, dress like a Muslim, think like a Muslim. She prefers to walk uncovered than to cover her hair with the scarf, she prefers to be humiliated and abused than to be a person of humility and piety. She prefers to wear skintight jeans than the Jilbaab, which is a sign modesty and purity.

Instead of wishing to be like Maryum, Khadijah and Ayesha (may Allah be pleased with them) many wish to emulate pop stars and actresses who have no self-respect and have become public property for all to see and touch as they please.

So ask Yourself Dear Muslim-Sister, Do You LOOK LIKE a Muslim or a Product of The Western/Eastern Cinema?



Ten Useless Matters

[Imaam Ibnu Qayyim al-Jawziyyah]

sunday | 3 june 2007 | 17 jumaad al-awwal 1428

1. Knowledge that is not acted on
2. The deed that has neither sincerity nor is based on following the righteous examples of others
3. Money that is hoarded, as the owner neither enjoys it during this life nor obtains any reward for it in the Hereafter
4. The heart that is empty of love and longing for Allah, and of seeking closeness to Him
5. A body that does not obey and serve Allah
6. Loving Allah without following His orders or seeking His pleasure
7. Time that is not spent in expiating sins or seizing opportunities to do good
8. A mind that thinks about useless matters
9. Serving those who do not bring you close to Allah, nor benefit you in your life
10. Hoping and fearing whoever is under the authority of Allah and in His hand; while he cannot bring any benefit or harm to himself, nor death, nor life; nor can he resurrect himself.

However the greater of these matters are wasting the heart and wasting time. Wasting the heart is done by preferring this worldly life over the Hereafter, and wasting time is done by having incessant hope. Destruction occurs by following one's desires and having incessant hope, while all goodness is found in following the right path and preparing oneself to meet Allah.

How strange it is that when a servant of Allah has a [worldly] problem, he seeks help of Allah, but he never asks Allah to cure his heart before it dies of ignorance, neglect, fulfilling one's desires and being involved in innovations. Indeed, when the heart dies, he will never feel the significance or impact of his sins.

The Conditions of La Ilaha Illa Allah

لَا إِلَهَ إِلَّا اللَّهُ



monday | 4 june 2007 | 18 jumaad al-awwal 1428

The Sixth Condition: *Working with it...*

Tawhīd is not something you just believe in and keep it in your heart, you must work with it and act with it in your daily life. All the previous conditions we mentioned we can say that they apply in the heart and tongue. This condition makes it clear and we work with it inwardly and outwardly, all manners of worship are directed to Allāh (swt) and we stay away from Shirk and declare disassociation from it and its people.

And I (Allāh) created not the Jinns and humans except they should worship Me (Alone). [EMQ al- Dhāriyāt:56]

The one who contradict this condition has negated the purpose of creation of the heavens and the earth and the whole Dīn itself and has negated the Haq (right) of Allāh (swt) upon his servant. How can we say that the Messengers came and taught us to have Tawhīd in our emotions and feelings and our chests in our beliefs and statements without affecting the way we act and affecting the society in which we live? The Tawhīd that Allāh (swt) revealed to us is here to change our lives and to put it into an existing practicality. And as we mentioned before, when Allāh (swt) has mentioned the Shahādah in the Qurān he also mentions working for it, as Allāh (swt) says:

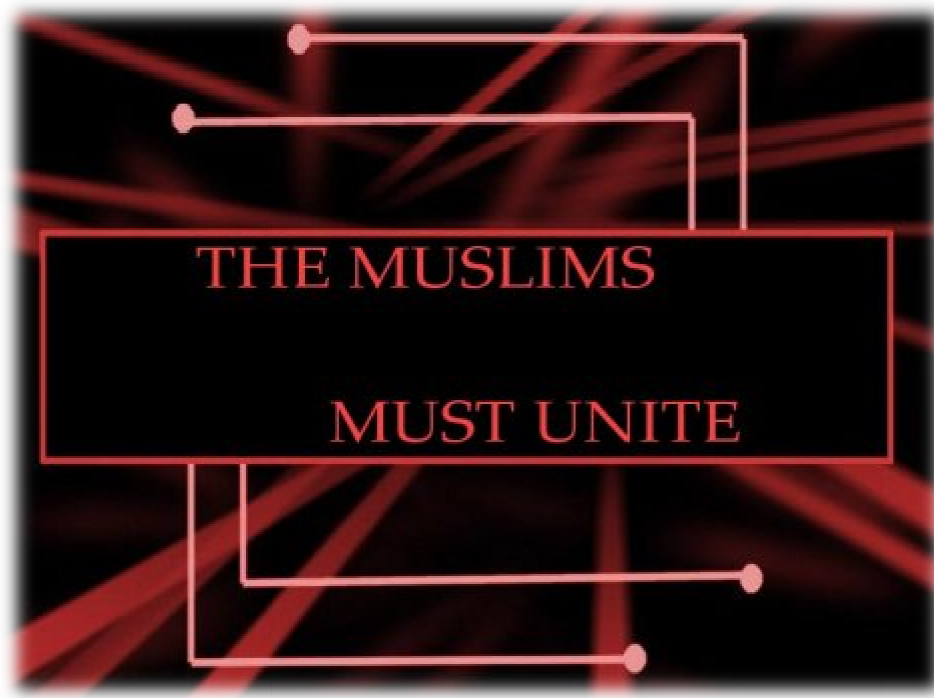
And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): Lā-ilaha-illa-Ana [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)." [EMQ al-Anbiyā:25]

And Allāh swt says: And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Tāghūt besides Allāh)." [EMQ an-Nahl:36]

Worship encompasses all forms of actions which include inner actions and outer actions i.e. those by the limbs which please Allāh (swt), so it is talking about life itself. These ayahs prove that Tawhīd came to be worked with and acted upon and implemented in our lives.

As mentioned by a Sahābī Rabī bin Āmer (ra), when he was sent by the Messenger (saw) to Persia to the Tāghūt of Fāris, this Tāghūt asked Rabī (ra) what is the purpose of you coming here and fighting our nation? Rabī (ra) replied in his famous golden statement: **Allāh (swt) sent us to change the people from worshipping other creations to worshipping the Creator of these creations and from the oppression of other religions to the justice of Islām and from the prison of this life to the expanse of this life and the hereafter.** These words encompass the whole purpose of the Messengers and those who follow them and those who follow them until the end of time.

If this was the purpose of these people then their fighting and conquering is a mercy for the people. **The wars of the people of Islām are not like the wars that we have today, that of Britain and America. They come to us and want to change our Worship from Allāh (swt) to that of the creations like themselves, from the justice of Islām to the oppression of their man made law and from the prison of this world to the prison of Abu Ghraib and Guantanamo.** History attests to the fact that the Muslims were the most just, the most fair and merciful when they used to conquer countries because there was no self reason for it, it was done the sake of Allāh (swt). The purpose which they used to work for was to try and get the people away from Shirk and the worshipping of idols and the path to hellfire. This is why Islām was sent as a mercy to Mankind as mentioned in the Qurān. It does not matter how much they try and twist the history they still cannot find examples where the Muslims were oppressive to the Kuffār and took away their rights as the Kuffār have done to the Muslims today.



tuesday | 5 june 2007 | 19 jumaad al-awwal 1428

We mostly hear of boycotts and rallies these days, but what else can we do? Why boycott their products, but we don't boycott their lifestyle? How do we expect to help our fellow Muslims when we need help ourselves?

How many of you consider yourselves Muslims? At the same time how many consider ourselves Mu'2mins?

Everyone speaks of Jihad, but before they say they want to become a Shaheed, they should Jihad the Shaytan in their heads. Women who forget the Islamic dress code, the people that are ignorant toward their prayers, but still think of fasting the month of Ramadan, the people that go to the Jama3 five times a day, but at night they are on a date with the opposite sex! Are these the Mujahideen?!?! Is this what has become of the Ummah?!?! These people are like a flower with a wonderful fragrance, but with the most bitter taste.

The Muslims in the Arab lands are one thing. Trying to be more "modern" and imitating the West in as many ways as possible. These days the styles in the Middle East are much more extravagant than the West!

The Muslims in the foreign lands are a whole other story. They are away from the Athan, away from the culture. They should feel the absence the most. They should hold on to their religion as if it were their last breath, instead of just "going with the flow".

Why don't we keep our faith, be proud of what we are and what we stand for and show it? Why do we have to hide behind the covers of society and do as they do, to fit in?

Should it bother you if they criticize you or call you a "terrorist"? NO! You know what you are and what your precious and faith is. They know the truth, but they are too stubborn and high headed to admit it. The Shaytan has filled their hearts, blackened and blinded them. Don't fall into the same trap. Repent before it is too late, for no one knows when their last minute in life will be. If they are "Al-Mughdooben" and the "Daleen" then why should we care what they think or say, or are we just good in talking about them?

This isn't just a reminder, but a beginning of the end of a long tragic terror that the Muslims have been going through.



Every Breath Is A Precious Jewel

Abu Hamid
al-Ghazali



wednesday | 6 june 2007 | 20 jumaad al-awwal 1428

Life is nothing but an accumulation of many breaths. *So every breath is just a precious diamond which cannot be purchased with anything in the world.* It is a priceless jewel which has got no substitute in value. So in movements and talks, and in sorrows and happiness, such a priceless breath should not be spent in vain. To destroy it is to court destruction. An intelligent man cannot lose it.

When a man gets up at dawn, he should enter into an agreement with himself just as a tradesman contracts with his partner. At that time, he should address his mind thus: O mind, you have been given no other property as precious as life. When it will end, the principal will end and despondency will come in seeking profit in business.

Today is a new day. Allah has given you time, that is, He has delayed your death. He has bestowed upon you innumerable gifts. Think that you are already dead. So don't waste time.

Every breath is a precious jewel.

Man has got for each day and night twenty-four treasure houses in twenty-four hours. Fill up these then find them filled up with divine sights in the world next. *If they are not filled up with good works, they will be filled up with intense darkness wherefrom a bad stench will come out and envelop them all around.* Another treasure house will neither give him happiness nor sorrow. That is an hour in which he slept, or was careless, or was engaged in any lawful work of this world. He will feel grieved for its remaining vacant.

[from: Ihyaa Uloom ad-Deen]

Al-Izzah

thursday | 7 june 2007 | 21 jumaad al-awwal 1428

***“Whoever desires honour, power and glory then to Allaah belongs all honour, power and glory.”
(Suratu Faatir, Ayah10).***

Ibn Katheer Rahimahullah once said, "Whoever loves to have glory in this world and the next **should adhere to obedience of Allaah**, for that will actualize for him this goal and because Allaah is the possessor of this world and the next and all **glory** belongs to **Him**."

Some scholars said,. *"Whoever obeys Allaah and keeps away from sins, Allaah will give him glory, for there is no act of obedience that is not accompanied by glory and honour and there is no sin that is not accompanied by disgrace; and Allaah has linked glory to acts of obedience and then made it light. He equally linked disgrace to sin and then made it disgrace, darkness and a screen between Allaah and the sinner."*

‘Umar ibn al-Khattaab went to Syria and Abu‘Ubaydah was in his company. When they reached a ford, ‘Umar descended from his camel, removed his shoes, placed them on his shoulder and then passed. Abu‘Ubaydah said in astonishment, ‘O Commander of the faithful! You are doing this? I do not wish that the people of this town see you in this condition!’ Umar retorted, ‘O Abu ‘Ubaydah, if other person were to say this saying of yours, I would have made him an example for the Muslims! We were the lowest of all people and **then Allaah gave us glory by Islaam, and if we seek glory in anything other that what Allaah has given us, Allaah will disgrace us.**’

After the battle of Uhud, when Abu Sufyaan (then the commander of the Makkan army) wanted to leave, he stood on a mountain and proclaimed as loud as he could, ‘Wars are won in turns! This is in return for your victory in the battle of Badr. Up Hubal!’ The Messenger of Allaah said, ‘Rise up, O Umar, and answer him.’ Umar then said, ‘**Allaah is rather the Most-High and the Greatest. Our dead are in Paradise, while your dead are in Hell!**’

And honour, glory and power belong to Allah, His Messenger and to the believers but the hypocrites know not!

The Assemblies of Faith



friday | 8 june 2007 | 22 jumaad al-awwal 1428

Anas ibn Malik (*radiyallahu 'anhu*) reports that whenever 'Abdullah bin Rawahah (*radiyallahu 'anhu*) met anyone of his companions, he would say: **"Come on! Let us embrace faith (iman) on our Lord for some time."** One day when he said like this to a man, the man was displeased and presented himself before the Prophet (*sallallahu 'aleyhi wa sallam*) saying: **"O Messenger of Allah! Don't you see Ibn Rawahah? Turning from your faith (iman), he inclines himself to a short-term faith,"** The Prophet (*sallallahu 'aleyhi wa sallam*) said **"May Allah have mercy on Ibn Rawahah! Undoubtedly, he likes assemblies which even the angels take pride in."**

(Ibn Rawahah's one-hour faith meant the assembly for sermonizing and remembrance. This companion could not catch this meaning and so the Holy Prophet (sallallahu 'aleyhi wa sallam) explained it to him.)

In *Baihaqi* he says that 'Abdullah bin Rawahah (*radiyallahu 'anhu*) said to his companion: **"Come on! Let us embrace faith for some time."** That companion said: **"Aren't we believers?"** 'Abdullah said: **"No doubt we are believers but we want to remember Allah whereby our faith may increase."**

Shuraih bin 'Ubaid reports that 'Abdullah bin Rawahah would catch hold of the hand of anyone of his companions and would say: **"Come along with us. Let us embrace faith for some time, i.e, refresh it."** So we used to sit in the assembly of Dhikr.

[From Hayatus Sahaabah, Vol-3, Chapter 1]

A Condition of Sincere Repentance

sunday | 9 june 2007 | 23 jumaad al-awwal 1428

It's just one of the conditions of Tawbah (sincere repentance) that if we have ever wronged ourselves or wronged anyone else due to backbiting, cheating someone out of their money, lying about someone's character, etc. Bring yourselves to account by repenting to your Lord before you yourself are brought to account. Remember Allah's mercy outweighs his wraths and as the Ayah below states Allah loves those who to him in repentance (paraphrasing):

"Truly, Allaah loves those who turn unto Him in repentance and loves those who purify themselves" [al-Baqarah 2:222]

Secondly:

The conditions of sincere repentance include restoring people's rights to them, for the accountability is not waived until the rights are restored and the person who was wronged takes what is rightfully his in this world, before the Hereafter.

Abu Hurayrah reported that the Prophet ﷺ said,

"He who has done a wrong affecting his brother's honor or anything else, let him ask his forgiveness today before the time when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong deeds will be subtracted from them. But if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion." [Bukhaari]

monday | 10 june 2007 | 24 jumaad al-awwal 1428

*'You will never attain righteousness until
you spend of that which you love.'*

[Ali Imran: 92]

Abu Hurayrah (ra) reported that the Prophet ﷺ said:

It would greatly please me that I have an amount of gold equal to the size of Uhud and have nothing left of it after the passing of three days, except a dinar that I would set aside for the repayment of a debt. [Agreed upon]



Abu Hurayrah (ra) reported that the Messenger of Allah ﷺ said:

There is no day in which the servants awake except that two Angels descend, one of whom says, 'O Allah, give the one who spends in charity, and abundant replacement' and the other says, 'O Allah, give the one who refrains from spending in charity, destruction.' [Agreed upon]



sunday | 11 june 2007 | 25 jumaad al-awwal 1428

A Delayed Response by ibn al-Jawzee

While talking to himself Ibn Al-Jawzi was blaming his soul in a gentle way. He said: I found myself in trouble, and so I made Du'aa consistently, all the while requesting relief and comfort. The response to my Du'aa seemed to be delayed, and so my soul became disturbed and worried.

However, I rebuked it saying, "Woe unto you; look attentively at yourself, are you the one possessed or are you the possessor? Are you the one that is controlled or are you the controller? Are you not aware that this world is the abode of tests for you? If you desire that your goals be fulfilled and become impatient when they are not, then, where is your test? Is it not the ultimate test when you get the opposite of whatever you desired?"

"So, (dear restless soul) try to understand the meaning of the word 'Abd, and whatever is dear to you will become worthless, and whatever is difficult will become easy." After it deliberated over what I said, it became a little appeased.

I informed it that I had a second argument for it, and so I said, "Allah (azza wajal) is a necessary requirement in order for any of your aims to be fulfilled; yet you do not exhort yourself to work for His (azza wajal) pleasure. This is ignorance, as the matter should have been opposite to what you desire, primarily because you are the one possessed. (You should note) that the mindful 'Abd should make sure that he fulfills the rights due to the Master, and that it is not necessary that He (azza wajal) gives to Al-'Abd whatever he desires or loves."

It made it quieter yet I then mentioned that I had a third argument for it, and so I said, "You are under the impression that the response to your Du'aa has been slow; yet you were responsible for this because you closed the door of response (to your Du'aa) because of your constant sinning. If, however, you open the door [by developing Taqwa for Allah (azza wajal)], then the response (to your Du'aa) would arrive quicker, because having Taqwa for Allah (azza wajal) is the cause of all comfort." Allah (azza wajal) said:

"...And whoever fears Allah and keeps his duty to Him (Taqwa), He will make a way for him, to get out (from every difficulty), and will provide for him from sources that he never could imagine..." [At-Talaq:2-3]

Therefore, understand that if you do not develop this Taqwa for Him (subhana wa ta'ala), the result will be different from what you expect. Woe is me from the drunkenness of mindlessness which became stronger than any other drunkenness in confronting the soul's aims to prevent them from reaching its hopes. It (the soul) knew that this was the truth, and so it became more tranquil still.

I said to it, "I have a forth argument for you, and it is that you seek a particular answer (to your Du'aa); yet you are not aware of the consequences that would result (if you were granted what you desire) because what you seek might be to your detriment. In this state you are like a feverish child asking for candy.

"(O soul) be conscious that your Master is more aware about your well-being than you are." As He (azza wajal) said:
"... And maybe you will dislike something that is good for You..." [Al- Baqarah:216]

When this became clear to the soul, it became more tranquil still. I then said to it, "I have a fifth argument for you, and it is that your demands would lessen your rewards and would reduce your status (with Allah). However, if you would request that which is good for your eternal abode (Al-Aakhirah), it would be better for you. (O soul) it is crucial that you understand what I have explained."

It said, "I meandered in the garden of your explanation, and as such I wandered when I understood."

The Conditions of La Ilaha Illa Allah

لَا إِلَهَ إِلَّا اللَّهُ



monday | 12 june 2007 | 26 jumaad al-awwal 1428

The Seventh Condition: *Loving as Opposed to Hating...*

We should love the Shahādah, its meaning, its people and associate with them and we hate those who are enemies to the Shahādah. This is the seventh condition of having the correct Īmān. Many people say they love Allāh (swt), but one of the attributes of true love is that your love for Allāh and his Messenger is greater than your love for anyone or anything else. If you are faced with a choice to love Allāh (swt) and love anything else, which ever one of these two you choose is the one you really love. If you love to follow what Allāh (swt) ordered you, you love Allāh (swt), and if you choose to follow what other people ordered you, you love them more than Allāh (swt). If you obey the law of creation in opposition to that of Allāh (swt) this is evidence that you love that creation more.

Another attribute of the love for Allāh (swt) is that you must love only for His sake. We must love Allāh (swt) for the sake that He is Allāh (swt) and anything else we love them for His (swt)'s sake. We cannot love someone because he is that particular person as this can become the love of association (Shirk). If we love a person without caring about whether they are good or bad, or whether they obey Allāh (swt) or not, just loving him for his own sake this is the love of Shirk. The only person we love and hate for his own sake is Allāh (swt). We love whatever Allāh (swt) loves and hate whatever Allāh (swt) hates, we deal with the creation depending on how Allāh (swt) loves or hates them. This is one of the conditions of the correction our Faith, the correction of our Shahādah.

True Fear

tuesday | 13 june 2007 | 27 jumaad al-awwal 1428

Mansur bin 'Ammar narrates: I went out at the end of one night, mistakenly thinking that the morning had begun. Seeing that it was still dark, I sat down beside a small door (of a house). While I was sitting there, I heard the voice of a young man crying; he was saying: "By Your Might, and by your Majesty, with my sin I did not intend to oppose You. When I disobeyed You, I was not ignorant of Your punishment, nor was I seeking it out. And I did not take lightly the fact that You are All-Seeing. It is just that my soul enticed me, and my wretchedness overcame me; also, I became deluded into feeling safe by the fact that You cover me with your screen (protecting me from the sight of others when I sin). I disobeyed You through my ignorance, and I went against Your (commands) through my own fault. Now who will save me from Your punishment? And if Your rope has been cut from my (hand), then whose rope can I cling to? Alas for the days I have spent disobeying my Lord! O, woe unto me! How often do I repent, yet how often do I then return to sinning! Is not the time near when I will be shy of my Lord (i.e. shy of disobeying Him)?"

After I heard his words, I said: "I seek refuge in Allah from the accursed Shaytaan. In the name of Allah the Most Gracious, the Most Merciful: *"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe."* [At-Tahreem: 6]

I heard a muffled, yet terrified sounding voice; (but since it was not my business to barge into the house) I got up and went on my way. When I returned in the morning, I passed by the same house, and there was a dead body being lead out of the house; in the midst of that scene, an old woman kept on coming and going. I asked her: "Who is the dead person?"

"Go away from me," she said. "Do you want to renew for me my sadness?"

"I am a stranger here." I said. "This dead person is my son," she said. "Last night, a man - may Allah reward not reward him well - recited a verse in which the Hell-fire is mentioned. My son, having heard him, continued to cry and shake in terror until he died."

That is indeed the description of one who truly fears Allah سبحانه و تعالى .

[Sifat-us-Safwah]

The Importance of sticking to Ahlus-Sunnah Wal Jama'ah

wednesday | 14 june 2007 | 28 jumaad al-awwal 1428

The importance of sticking to Ahlus-Sunnah Wal Jama'ah is great, and there are numerous ahadeeth mentioning the obligation to stick to the same path as the prophet صلى الله عليه وسلم and his companions.

The prophet (saws) said: "**Verily this nation will split into seventy one sects, all of them are in the fire except one, and it is the Jamā'ah.**"

It's well known that the majority of people will always be against the truth as we have many verses in the Qur'an mentioning that.

One example:

"But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do." [10:36]

And Abdullah Ibn Mas'ood May Allah be pleased with him said:

'Verily, the majority of the Jamā'ah are those who have left the Jamā'ah; the Jamā'ah is that which complies with the Truth, even if you are alone.'

No matter how few you see sticking with the truth shouldn't scare you off and make you doubt that this is the truth. Or if you see so many knowledgeable people speaking against the truth and so many scholars, because the truth is not about the people or how many you see supporting it, but **know the truth and you will know its people.**

Abū Shāmah said in "Kitāb Al-Hawādith Wal-Bida'":

"Where ever the order to follow the Jamā'ah comes, then what is intended by it is adhering to the Truth and its followers, even if those holding steadfast to it are a small amount and those contradicting it are many 'because the Truth is that which the first Jamā'ah was upon from the time of the Prophet صلى الله عليه وسلم and his Companions. And there is no consideration given to the great numbers of the People of Bid'ah from after them.

Sometimes shaytan wants to make you doubtful about this path and will whisper to you "Do you really think you're the only one following the truth". But haq is haq and even if its sad to see so many people misguided we know what haq is, and we should stick to it no matter what, and **bite on it with our molar teeth.**

And if you see some people that you once knew to be on haq, choosing another path, it shouldn't scare you off or make you doubt as well. But you should only be more firm and thank Allah that He chose you to be from Ahlul Haq.

"If the Jamā'ah becomes corrupt, then it is upon you (to follow) that which the Jamā'ah was upon before it became corrupted, even if you are alone, because then you are the Jamā'ah at that point."

**The Jama'ah mentioned is Ahlus-Sunnah Wal Jama'ah.*

Husn Addhan Finnaas

Having A Good Opinion in People

From Aba Hurayrah Radiyallahu 'Anh who narrated: The Messenger of Allah ﷺ said:
Beware of suspicion, for suspicion is the worst of false tales, and do not look for the others' faults, and do not do spying on each other, and do not practice Najsh, nor be jealous of one another, and do not desert (stop talking to) one another. And O! Allah's Worshippers - Be Brothers!

[Saheeh Al-Bukhari]

The path of every Muslim is hiding others' faults and having a good opinion of others. This is why Allah 'Azza wa jall ordered the believers to have a good opinion of people when they hear slanders of their Muslim brothers.

Have you not heard the story of Al-Ifk? The lie which hypocrites invented against 'Aisha, the Mother of the Believers Radiyallahu 'Anha and from which Allah declared her free and innocent in the Quran? When it was said what was said, Allah 'Azza wa Jall clarified the true position which every Muslim must understand. And He subhanahu wa ta'ala said in surat Annuur:

"Why, when you heard it, did not the believing men and believing women think good of themselves [i.e. one another] and say, 'This is an obvious falsehood'?" [An-Noor 24:12]"

So to have *Husnu-Addhan* is the practice of the righteous, people of understanding and wise men from among Muslims, the ones who fear their Lord and desire victory and predominance for Allah's Deen.

It was said about Aba Ishaaq Rahimahullah that once he took off his upper-garment ('amamah) (which was worth 20 dinar) so to make ablution - when suddenly a thief came and stole Aba Ishaaq's garment and left an old garment instead of it. So when the shaykh Rahimahullah finished his ablution he just took the old garment and wore it. He didn't even notice it, until he was asked about it while he was teaching.

So he replied: *"It might be that the one who took it, was in need of it."*

From Zayd ibn Aslam who said: Someone entered upon Aba Dujanah Al-Ansary Radiyallahu 'Anh while he was sick. His face was glowing like the light of the Moon, so he was asked: "Why is your face shining?"

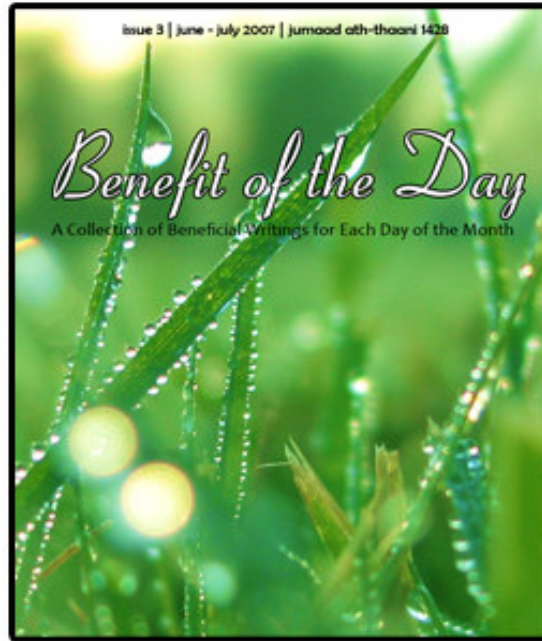
He replied: It is because of no other deeds but two I used to hold on to:

- I would never speak of that which does not concern me, and the second is that the muslims would be unharmed and secure in my heart.

[Siyar A'lam Annubalaa]

Coming Soon InshaAllah

issue 3: jumaad ath-thaani



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